THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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DISCOURSE BY ELDER FRANCIS M. LYMAN.

THE following remarks were made by Elder Francis M. Lyman, at the General Conference of the Church of Jesus Christ of Latter-day Saints in the Tabernacle, Salt Lake City, Sunday April 4, 1897.

My brethren and sisters, I desire the Spirit of the Lord to assist me, so that we may be edified. I know that all who were present this morning would feel a testimony in their hearts in regard to the truths that were uttered by President George Q. Cannon and President Joseph F. Smith, and those present this afternoon will no doubt have the same testimony concerning the remarks of President Snow and President Richards; for the Spirit of the Lord bears testimony to the hearts of all Latter-day Saints that we have listened to the truth. When I listened to the report of President Cannon in regard to the work throughout the earth, although I have had in my mind vividly what is being accomplished, it seemed to me that it was much more important than I had thought. The field is wide, and the harvest is great and ready for the gathering. The great call that is made for missionaries reminds me of the suggestion in the revelations, that he that hath a desire in his heart for that labor is called of God; and every man who has that desire in his heart, who is thus called and goes into the field, will find that the Lord will work with him, and that He is working with those who are in the field to-day, and is ready to labor with thousands that must yet be called into the field. How grateful we ought to be who have received the truth, who have been blessed of the Lord with faith, with repentance, and with the spirit of humility and obedience! How grateful the Latter-day Saints ought to be to know that we are associated with the work of God which He has established in the earth, and which brings to our understanding a knowledge of the plan of life and salvation! For this has been revealed to us in the Gospel of Jesus Christ, through the Prophet Joseph. We are entitled to have a knowl-

edge; to not be left in doubt, but to have a knowledge of the principles of life, and to appreciate the privilege that is given to us in this last dispensation.

This great and important work that the Lord has established, as we were shown so beautifully this morning by President Cannon, is indestructible. It is not to be left to other people, but is to remain with us, and with our posterity and successors. It is to endure in the earth, and no power is to prevail against it. What blessed information for the Latter-day Saints to possess, that they are thus connected with the work which the Great Father of all has established in the earth! The beauty of its organization, the certainty of its perpetuity,—that it is to endure, and that there is no power that can prevail against it, whether on the inside or the outside, are things that fill us with joy. Of course, dangers always seem to be greater from the troubles we experience on the inside than from those that attack us from without. But this work is kept in perfect condition. The quorums of Priesthood, as we learned this morning, from the First Presidency down, are kept intact. And they are so kept by the Lord, not by any quorum, nor by the people of the Church. When vacancies occur in the Presidency, or in the Twelve, or among the Seventies, or in the Stakes of Zion, or in the missions abroad, the Lord arranges for the filling of those vacancies. The principle upon which this Church was established and is perpetuated is not the same principle that operates among men. These vacancies are not filled according to the will and choice of men. They are filled by our Heavenly Father. He has direct control and care over the various departments of this important work. In the preaching of the Gospel abroad, in the establishment of missions abroad, and in supplying the demand for Elders, these are all sought out by the inspiration of the Lord, and they are called of God. The Presidency of the Church and the Twelve, who are entrusted with the care of the Church, do not officiate by the spirit of man; they do not exercise their own judgment alone, and select according to their preferences; but the Lord manifests His care for this work. Whenever a man comes to be the President of the Church, the representative of God, and His mouthpiece to His children on the earth, it comes about by order of the Father. It is not by caucusing, and scheming, and the planning of men; it is not by the judgment and wisdom of the Twelve Apostles as men. President Smith referred this morning to some person who contended that the Presidency of the Church ought not to have been organized after the death of the Prophet Joseph. The presidency was organized after the death of the Prophet Joseph, by the direction of God. The Twelve Apostles presided over the Church during the three years that followed the death of the Prophet Joseph, under the direction of God the Eternal Father; and if the Father had not designated and appointed that the First Presidency should be formed, it would never have been formed. But it is in harmony with the will of God and the order of His great work in the last days, that the Presidency of this Church should be perpetuated; and the interim between the death of one President and the formation of a new Presidency, is just in accordance with the mind and will of God. It has been in the past,

and will be in the future. Whenever the Presidency is to be organized hereafter, it will be done by the announcement of the mind and will of God; and whenever the vacancy which now exists in the Twelve Apostles is to be filled, or in the First Seven Presidents of Seventies, it will be done when God announces it, and not before. We wait, we listen for the counsels of the Lord. We do in regard to the organization of Stakes, in the organization of quorums, and in all the various details of organization in this Church—we listen to the counsels and inspiration of the Lord. The Lord doeth it. When He speaks and gives direction to His servants, they have always the courage to perform that duty. We labor faithfully; we give careful attention to the responsibilities that rest upon us as prominent Elders in the Church; we try to live squarely up to our duties, and the Lord is always ready to come to the rescue and to support and sustain us.

This work is most secure and most thoroughly established, and is never to be broken down. There is not any power inside or outside of the Church, and there never will be, to disrupt this Church and to break it in pieces. The enemies of this Church have always watched, and when there has been a riffle on the surface that would indicate there was trouble within, they have grasped at it with avidity, and they have enjoyed the prospect of the breaking to pieces of this work. They thought, when the Prophet Joseph's life was taken, that that was the end. Why, if there were a thousand prophets to die, it would not interrupt this work; for the Lord has established His Church upon the earth and will maintain it. Has it not grown steadily from the beginning? Has it ever been interrupted for one moment? We have had all kinds of experience; we have been attacked by those who have turned away from us, as well as those who have opposed us from the outside; but the work has moved steadily and regularly forward; and where there are now 1300 Elders in the field, there will be 13,000 in the field yet, preaching the Gospel. We are only just beginning the work; for it is a work that is to spread throughout the earth. The whole world is to be embraced in this missionary labor. The experience of the world to-day, in their religious and other organizations, is indicative of unrest. They begin to find that they are not built upon the rock, but that their foundations are sandy. That is the beauty of this work: when a man embraces it, he finds that he is built upon the rock and cannot be shaken if he is faithful. The reason that there are those among us who are shaken from time to time, when troubles come upon us, is because men are faulty. There are reasons in the heart of every man who is shaken and disturbed. As was intimated this morning by President Cannon, when there is put forth a Church order or rule, it is announced when God would have it announced; it is published and given to the people at the proper time, just when it should be. The Lord is the judge. We would not do unless He directed us; we would not speak and give counsel unless the Lord directed. And when He speaks through His servants, all who are in harmony and have the proper spirit, having done the mind and will of God, know the voice of the true Shepherd. If any of you have mistaken the voice of the true Shepherd, you want to repent. Let all Israel know that if they have not understood the voice of the true

Shepherd when it has been uttered, they have occasion for repentance, and they ought to repent. It is necessary that we should live as close and as careful to the line as possible, and to exert every power within us for the accomplishment of the purposes of the Lord. There is a reaction setting in in Israel to-day, as there is throughout the world in regard to this important work. We are now finding, and we will more abundantly in the future, that our kindred are enquiring after us. They want to know something about this work; they are enquiring after the Gospel; for they begin to feel that there is a religious body in the earth that has some light that is superior to the light which they possess. The world wants something that they can rely upon, that will satisfy their souls, and this is not to be found outside of the Gospel of Jesus Christ. This is God's work, and He has found a few honest in heart, who have gathered together, and He would have found more if they had not been blinded by the deceptions of men. You know how easily men are deceived in this world. They are cheated in regard to religion as well as in regard to other matters, and I have thought they were more easily gulled in regard to religion than anything else. It is quite a difficult matter for people to be Saints of God. It is not something that is offered to you as easy to accomplish; but it is a difficult, trying matter for human nature. It requires the very first and the whole attention of every human being. Has not Jesus said: "If any man come to me, and forsake not his father, and mother, and wife, and children and brethren, and sisters, yea, and his own life also, he cannot be my disciple"? I believe this is true doctrine. This being the work of God, it is worth everything.

If a man would have all things else, he must first seek the kingdom of God and His righteousness. This work is more valuable and precious to us than all other things; for it embraces life eternal, happiness here and hereafter; it embraces the riches of this world, and everything that we can desire that is proper. We must prize the Father, and His Son Jesus Christ, the Savior of the world, above all things else. A man must not so love his father, or his mother, his wife, his children, his brothers, his sisters, or his own life—he must not love these so well that he would forsake God for them. But if we love God and keep His commandments, our fathers, our mothers, our brothers and sisters, and our own lives, shall then be made secure to us. This is the philosophy of it. We are engaged in this labor, and it will be profitable to us to give it our first attention. At the same time it is not necessary that we should neglect everything else; but the very first attention should be given to God and to His cause. We may engage in all other righteous things, and bring to pass what the Lord designs for us to do in the earth.

In the order of the Priesthood, the filling of vacancies, and the keeping of our quorums completly organized, how perfect is the design of the Lord! You cannot find an imperfection in the design of our Heavenly Father and the work that He has established among us. He has provided for every emergency. If every individual would only perform his duty faithfully, as all ought to do, what a blessed condition we would be in! I thought this morning, when the the field abroad was spoken of, what an immense

field there is here at home! All our own children, all our neighbors' children, and all the strangers that are within our gates (for we are quite mixed now)—what a field of labor there is for every man who bears the Priesthood! Do you not feel that the Lord has bestowed this Priesthood upon the male members of the Church in order that every one should be a teacher, a laborer, a faithful advocate of the doctrines of the Gospel, a defender of the faith? I believe that was the design. I believe the Lord understood thoroughly that it would be necessary for every man among us to bear the Priesthood and to be a laborer; not waiting to be called abroad, but having experience right here at home in the preaching of the Gospel; for it is a reproach to us to have people around us so plentifully and they not being taught the Gospel. I hold that within the radius of our movements every family should be advised in regard to the doctrines of the Gospel. If they will not come to meetings, they ought to be taught in private, and thoroughly warned at home, as the people are being warned in the world. The Elders are going out without purse and scrip. They did that in the day of the Savior; they did it in the days of the Prophet Joseph, of the Prophet Brigham, and the early days. In that way mankind are proven and tried. It is laid down as a rule that those who feed and clothe you, and furnish you lodgings and places in which to preach the Gospel, are the disciples of Christ and are of Israel. The labors of the Elders abroad are very successful. Go into the familes of the people who have representatives in the field, and they receive remarkable letters concerning the labors of these Elders—how they are being received and made welcome, and how they cannot accomplish all that is required of them in the preaching of the Gospel, the calls are so numerous. These words are coming from abroad all the time; and yet a great many of the 1300 Elders are men who no doubt had very little experience at home, who had not been schooled very thoroughly in the doctrines of the Gospel, and had not understood the operations of the Spirit of the Lord upon them, nor had they learned the efficacy of prayer. Why is it that our prayers are not more fully and perfectly answered than they are? This is a subject that has been brought to mind latterly in a remarkable degree. Because we have not prayed properly. We have not been in the proper spirit for praying. We have not been in the proper condition to obtain answers from the Lord, because we have not done our duty. God has announced that every one is endowed with power to accomplish great good and to bring to pass much righteousness, and that men ought to be anxiously engaged in a good cause. We ought to be anxiously engaged in this good cause in which we have enlisted. And when we have worked up to the point of all that we can possibly do, God always comes to the rescue and helps us out. The reason our young Elders' prayers are heard in the field is because they are working for and waiting upon the Lord, and laboring faithfully every moment of their lives, and the Lord knows it. They scarcely ask for anything but it is granted them. Now, if we would be just as faithful and devoted at home in the performance of our duties as we are when we go abroad, the Lord would be at our service in a moment, for He is bound, when we do our duty, to come to our assistance. When

the Presidency of this Church have need of counsel from the Lord, He is always ready to give them His word; for they are attending upon His labor and the responsibilities that He has placed upon them. So with the Twelve. Hence their prayers are answered upon their heads and they receive the necessary council. The Presidents of Stakes, the High Councilors, the Bishops and their Counselors, the presidents of quorums, and all those who preside over the various associations of the Latter-day Saints, are entitled to the mind and will of God. So that every department is well provided for, and thus the work is to be perpetuated from this time henceforth. The remarks of President Smith upon the First Presidency, the Twelve Apostles, and the Seventies, beautifully illustrated the harmony which exists with these three quorums, though apparently equal. He explained that in the absence of the Presidency the Twelve presided over the Church. That is made a part of their mission and responsibility by the Father. But they are not the Presidency of the Church; for is it not definitely laid down in that same revelation from which Brother Smith quoted, that the Twelve labor always under the direction of the Presidency? We are directed and counseled by them; we do not direct the Presidency. The Seventy do not direct the Twelve; the Twelve direct the Seventy. Yet it is declared that they are quorums of like authority one with the other. When the emergency arises, they are equal, and have the power and authority to meet the emergency; but that power is in abeyance and is not exercised while the Presidency endure. The Twelve are not to rise up against the Presidency. There are twelve against three; but the three are authorized to preside over the twelve, as well as over the rest of the Church, and to direct the twelve and the whole church. We cannot reject the Presidency. The Twelve cannot do it; for God would reject them. He controls the Presidency; He chooses them; He determines who they shall be, and the time of their office, in life or in death, and He maintains them. He also determines the position of every Apostle. There never has been an Apostle in this Church that has not been chosen by the direct inspiration of God the Eternal Father. There may not have been a written revelation in every instance; but I say that every Apostle and every man chosen to preside over the Seventies has been selected by the power and inspiration of the Almighty. They are men chosen of God, and trusted with His authority, and He will arrange in regard to their term of office. He has done it from the day of the Prophet Joseph to the present, and He will do it to the end.

God bless Israel. May the Lord bless our President, and Elder Brigham Young also, that they may be healed. I humbly ask this, with all the blessings that we require as the Israel of God, in the name of Jesus Christ. Amen.

THE Anchor Line steamer *City of Rome* which sailed from Glasgow on Saturday, May 22, arrived in New York on Monday, May 31. Several returning missionaries and some Saints who were going to Utah were passengers on this vessel.

IRISH CONFERENCE.

THE Irish Conference of the Church of Jesus Christ of Latter-day Saints convened in the Whitehall Buildings, Ann Street, Belfast, Sunday, May 30, 1897, at 10:30 a.m., and at 2 and 7 p.m.

There were present, Rulon S. Wells, and Jos. W. McMurrin of the Presidency of the European Mission; Elders George C. Wood, and A. G. Adamson of the Scottish Conference, and President Adams, and all the Elders of the Irish Conference. President Adams made a few opening remarks and welcomed the congregation. Elder A. G. Adamson and Counselor Jos. W. McMurrin were the other speakers in the forenoon.

At the afternoon session the general authorities of the Church, and the Presidency of the European Mission were presented and unanimously sustained by the Saints. The following named Elders of the Irish Conference were also unanimously sustained: Thomas Adams, as President, Alexander Faddies, Daniel Whipple, John Hirst, J. W. James, Wm. O. Mawson, W. A. Bate, Hector A. McQuarrie and Walter J. Knell, as Traveling Elders. The report of the Conference was read as follows: Number of High Priests, 1; Seventies, 8. Local Priesthood, Elders, 5; Priests, 1; Teachers, 3; Deacons, 1; members, 75; total officers and members, 85. Baptized, 9. Tracts distributed, 34,969; books distributed, 237. Houses visited in tracting, 10,672; houses visited by invitation, 176; Gospel conversations, 1,030; hall meetings, 130; open-air meetings, 67; Sunday School Sessions, 15.

President Rulon S. Wells and Elder Geo. C. Wood, addressed the meeting in the afternoon.

The speakers at the evening session were President Jos. W. McMurrin and President Rulon S. Wells.

The meetings were well attended, the afternoon meeting being the largest held by the Saints in several years. Many strangers and a good turn out of the Saints were present.

A Priesthood Meeting was held in the Conference House, 182 Ravenhill Road, Belfast, Ireland, Saturday, May 29, 1897, at 6:30, p.m., when the Elders gave in their reports, and received many wise and timely instructions that will be appreciated by the Elders of the Conference.

HECTOR A. MCQUARRIE, Clerk of Conference.

NEVER did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practicer still more in love with the fair act.

THE courage and heroism which accept the burdens of life and follow the call of duty, however footsore and weary, bring to the heart a peace and serenity which are not far from true happiness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 3, 1897.

"THE BEGINNING OF WISDOM."

THE Psalmist says, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." The term "fear," as used in the sentence above, means reverence or respect. The only true way to show reverence for the Lord is to keep His commandments—to worship Him. By cultivating a reverence for the Lord, one will naturally seek to admire His works and to understand them, to know His laws and to obey them. The first knowledge for man to obtain should be an understanding of his duty to the Creator, and this knowledge, when practically applied, constitutes wisdom. One who knows his duty and does it is wise; and if he learns and does his duty to God he will also do it to himself and his fellow-man; "the fear of the Lord" is therefore "the beginning of wisdom."

It may be possible for a man to acquire a certain amount of knowledge and yet profess to have no reverence for the Deity, but he never can become wise without reverence; and the knowledge he may gain without it is imperfect and of a questionable character, for correct knowledge concerning anything in nature will always inspire reverence for the Creator.

The Savior says, "seek ye first the kingdom of God, and his righteousness." One reason why mankind should first seek the kingdom of God is because they are incapable of treating their fellow-beings aright without understanding something about the laws of God and their relationship to Him. A knowledge of God makes men better qualified for any avocation in life. Wisdom concerning the things of God makes them wise concerning the things of men. By such wisdom they can discern between truth and error, and can therefore reject that which is false in philosophy and in science.

The only sure foundation for a proper education is a correct idea of the Deity and of His object or motive in placing man upon the earth in the midst of His creations. Those who build upon this foundation establish themselves immovably upon the rock of truth, and are not of that class described by the Apostle Paul, as "Ever learning, and never able to come to the knowledge of the truth."

E. F. P.

IN THE SOUTHERN STATES MISSION.

A TRAVELING Elder in the Southern States Mission, in writing from Kentucky, (U.S.A.) where he is laboring, gives the following statistics which he has taken from the report of that mission for the year 1896:

"There are 13 conferences, and between 350 and 400 Elders in this mission. Here is what they accomplished: Miles walked, 454,488; families visited, 213,071; families revisited, 76,920; tracts distributed, 282,780; books sold (these are mostly Voice of Warning), 3,627; books given away, 7,269; books loaned, 5,269; meetings held, 29,485; children blessed, 684; baptisms, 1,225."

MEETING IN THE PARK.

PRESIDENT A. M. WILDE of the Manchester Conference, writing from Manchester on June 1, 1897, gives an account of a meeting held in the park at that place. He says:

"As soon as we entered, the police met us, and took us to the place of meeting, and treated us with every courtesy. I herewith enclose what the Manchester *Evening News* has to say about the meeting, but wish to add, that the number of persons given in attendance must have been doubled during the latter part of our meeting.

BOGGART HOLE CLOUGH.
EXIT L.L.P.'S: ENTER MORMONS.

A new state of affairs obtained in Boggart Hole Clough yesterday on the historic spot of the fights for freedom of speech. The members of the North Manchester branch of the L.L.P. were nowhere to be seen, and the "platform" was occupied by five gentlemen belonging to the religious sect known as the Mormons. When it became known that this sect were about to expound their views a crowd of about five hundred persons gathered on the hillside, and evidently listened with deep attention to the views set forth by the religionists. The addresses were frequently applauded, and each speaker received a patient hearing. On the chance of any rowdyism that might take place between parties of conflicting opinions officers were present in the clough to suppress it. The meeting, however, passed off quietly.

"When we got through speaking one gentleman wanted to know if he could ask questions, to which I answered and said we could not consent to his doing so, as it often created confusion. After our meeting was over, one gentleman came up to us and wanted to know still further why we refused to answer questions, as we had met to hear the truth, and as there were two Churches claiming to be Latter-day Saints. I then learned who he was, and as quite a number had gathered around, I explained to him why we did not wish to hold discussions in public, then we got away as soon as we could consistently. This man gave us to understand that he would apply for the park and would oppose us. We met with many warm friends who wished us well. We have held four other out-door meetings during this last week, and we feel quite encouraged with the results. We do not hide our identity, but tell the people at once who we are, and instead of it going against us, we think it is in our favor. Times have changed, and the world are beginning to enquire after us."

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Conference will be held in the Latter-day Saints Chapel, Hunters' Vale, off Farm Street, Hockley, Birmingham, on Sunday, June 13, 1897. Meetings commence at 10:30 a.m., and 2:30 and 6:30 p.m.

"HIGHER CRITICS" AND THE BIBLE.

A committee of the "higher critics" of America and Europe are getting out an edition of the Bible, which is printed in several colors. The object of this is to show to the reader by the color at which period of time the passage was written. It is stated that some of the books of the Old Testament are believed to be comparatively free from editorial handling or condensation. Others, it is said, notably the books of Moses, are very much edited indeed. These "higher critics" claim that a chapter of Genesis, instead of being written by Moses in the 15th century before Christ, was gradually built up by a succession of unknown editors. The earliest of these editors, it is claimed, probably lived about 640 years before Christ and the latest about 500 years before Christ. The evidence for this is said to be found in the structure of the language, the style of the authors, and all those minute differences of words and allusions which were used by writers of different ages.

It is by such work as this that the sacred character of the Bible is being gradually removed from the minds of the people. Satan appears to be determined to destroy the influence of God's word among the human family, and he is using as his instruments those who call themselves ministers of Jesus Christ. This gives the work a standing it would not otherwise have. Thomas Paine, Robert Ingersoll, and other men of their kind, attack the scriptures as infidels. They are open enemies of inspiration. The issue that is raised by them is a clear one. But when men who call themselves ministers of God's word attack the scriptures, the position is entirely changed. Men and women who have confidence in their ministers of religion are naturally led to believe the statements of these men whom they look upon as teachers, and their faith in the Bible is gradually being destroyed.

This is one of the results that has followed the rejection of the Gospel in these last days. The world has gone from one point of unbelief to another. They would not accept the words of the Lord concerning the gifts and graces and powers of the Gospel, nor the promises which the Lord Jesus made in ancient days. Rejecting these, they have continued to grow in their unbelief and darkness of mind, until now the whole religious world is being filled with unbelief concerning the statements of the scriptures on many points, and the authenticity of the Bible narrative is largely questioned.

Fortunately for us, as Latter-day Saints, the Lord has given unto us a more sure word of prophecy and revelation. Besides the living oracles, we have a record which has come to us in its purity—the Book of Mormon. 600 years before the birth of the Savior, Lehi left Jerusalem. He and his family brought with them to this continent plates upon which were engraven the books of Moses. Whatever, therefore, "higher critics" may say concerning some portions of these books being edited 500 years before Christ, we know that they were brought to this continent 600 years before Christ. Knowing this, how can the Latter-day Saints place credence in the statements of these "higher critics?" It should prove to us that they

do not know what they are talking about, and that no confidence can be placed in their conclusions. While the world is indulging in all sorts of theories, and every man who professes to be learned is trying to out-strip his fellows in forming theories of one kind and another, we are not left to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" for the Lord has given unto us reliable knowledge concerning Himself and His work.—GEORGE Q. CANNON, *in Juvenile Instructor.*

THE ZUNI INDIANS.

THERE is a very peculiar tribe of Indians living way down in New Mexico near the western boundary line. Their largest village is situated near the centre of a large and beautiful valley through which flows the Zuni River, finally emptying its waters into the Little Colorado. The following facts with regard to this strange people were related to me by a young man attending the Brigham Young Academy, who had several times visited the place:

"There are high mountains on three sides of the valley, rising very abruptly on the north, east and south. Approaching the village from either side it looks like a red sand-stone knoll, with dead timber standing all over it. A nearer approach shows the objects that looked like dead trees to be ladders leaning against the houses.

"The village is very unlike anything else I ever saw. It is nearly oval in form, covering between five and ten acres of ground, with a narrow alley-way entering the east and another giving ingress and egress at the west. There is a broadening of the street into an oval court-yard, in the centre of the village, where there stands one magnificent cottonwood tree, the only tree in the village.

"The village may be said to be one continuous connected building, as the houses are all joined together. They are from one to five stories high, the lower story having doors which open on-to this oval court-yard, as well as doors at the back opening into their gardens, but the upper stories are reached by means of ladders, and the door is in the roof. Each successive story is enough smaller than the one on which it is built to leave a walk several feet wide around the rising wall, to admit the door for descending into the interior, and support for the ladder that gives ascent to the top of the next story.

"Their gardens surround the village, and are in a high state of cultivation. These gardens are divided by low adobe walls, and are about fifty feet square. They have fields at some distance from the village, and do their farming all together like one family. They irrigate and bring their water from the river, but their drinking water is obtained from a large well, fully sixty feet in circumference, and about fifteen feet deep. Stone steps lead down to it, and the women carry it to their houses in clay pots with concave bottoms so that they fit the head. The men do the farming, wood hauling and sheep-herding, the latter being one of the principle industries. The women make cloth and perform other domestic duties

common to their sex. One thing that women usually do, however, is here left to the men entirely—that is the knitting of stockings. With masculine adroitness they manage to curtail the work considerably, by knitting no feet to them. They are all one color, so far as could be observed, and that was a rich, deep blue.

"They are a very frugal people, and have enough corn stored in large bins built under the center of the village to make bread for the entire population for seven years. They keep a number of eagles in confinement, hatching and rearing the young, it would seem for no other reason than to get the feathers for decorative purposes. They color them with brilliant dyes, and make crowns, turbans, crests, and necklaces for their chiefs.

"A form of religion prevails among them, which is a strange blending of Catholic ceremony and savage superstition. Their church and the priest's house are side by side and are the highest in the village. There are two bronze bells in this village of such great antiquity that the natives themselves do not know where they came from. They are probably relics of some Jesuit mission.

"The most peculiar thing about these Zunis, are the white or albino Indians. They all look alike, having very thin and snow-white skins, abundant hair, pale gold and inclined to be curly; while their white-lashed eyes are almost pink.

"They are looked upon as something uncanny, and are rather shunned. They usually marry with the blackest specimens of their race, and there seems to be no case where this peculiarity is hereditary, and they are by no means common.

"Some of the Zunis reach a great age, judging from appearances; one was pointed out that was said to be one hundred and eight, but for all that the race seems to be dying out. They mature early, are small of stature, and seem lacking in energy. The children move about with grave deliberation, and a pathetic apathy seems to brood over them all."—ELLEN JAKEMAN, *in the Juvenile Instructor.*

PRAYING IN PUBLIC.

A FEW Sabbaths ago a preacher in one of the eastern churches, evidently being anxious to please his congregation, confidentially inquired of one of the leading members of his flock if he could suggest any improvement in the weekly religious service. The gentleman addressed frankly replied: "Yes, sir; if you could give more attention to your prayers and less to your sermons." In view of the fact that the sermons were not long but that the minister's prayers often were insufferably so, the force of the suggestion could not be avoided.

In noting the incident there will be people in this part of the country who will feel that some who are called to officiate in public religious ceremonies might profit by the advice given to the eastern divine, and their conformity thereto would be appreciated by their fellow-worshipers. The sermon of a religious teacher should have bestowed upon it all the care necessary to make its statements accurate, clear, earnest and forcible, and

be accompanied by the Spirit that bears witness to true religious instruction; and the bestowal of this care does not involve the preparation of "ready-made" discourses, to be delivered to the exclusion of the inspiration of the moment, which should be given free rein with one who declares religious truths and speaks as "moved upon by the Holy Ghost." But it does involve the acquisition of knowledge and understanding of principle, the systematic and intelligent presentation of the same, and a full consideration for the proprieties of the occasion, from the standpoint of one who seeks to promulgate the divine word and naught else; and the same general rules apply in the matter of praying.

The Savior gave to His disciples a pointed illustration of the rule to be observed in prayer, in contradistinction to the custom of many in that day who loved to be seen praying in the synagogues and on the street corners and thought they would be heard because of their much speaking; certainly they secured praise from men for the "eloquence" of their prayers, for in that they had "their reward," and not in the blessings called from heaven. But the Lord told His disciples in what manner they should pray; and this was that they should avoid vain repetitions, make their prayers suited to the occasion, and put into them the sincere desire of their hearts. This lesson is fully conveyed in the text given of the Lord's prayer.

It is not an uncommon idea among some that when it falls to their lot, for instance, to offer the opening prayer in a religious meeting, they must make it impressive at least by its length and the range of subjects covered, many of which have a special fitness for other occasions. But such an idea carries with it the implication that it is the speaker who is praying, and not the congregation; for no assemblage of people exhibits the patience to follow devoutly through such long prayers as are sometimes offered. The truth is, that in an assemblage for religious worship the entire congregation should unite in the devotional exercises; they may not pronounce the words audibly to each other, but in order to unite in the prayer as is their religious obligation under such circumstances, they should follow mentally every sentiment, sentence and word, and give the sincere support of their desire in behalf of the praise and thankfulness expressed and the blessings asked for. To enable them to do this, the prayer must be interesting, it must be of the spirit, suited to the occasion, clear to the ear and to the mind, and not tiresome by its multitude of words or introduction of unnecessary details. It should be a prayer for the time, and for all, that the congregation may unite in if they will, whether it lasts a minute or three minutes.

It may be said of many prayers offered in public that if they were cut in half, or quarter, they would be poportionately more effective, both at the opening and closing of meetings. In giving more attention in this direction than some have done, the good effect that would follow is apparent. Such attention is not to be applied to reducing to the smallest compass a prayer as a matter of form in words, and nothing more; that would be highly improper. The lesson given by the Savior is that the prayer should be brief and to the point, yet expressing all the fullness of

desire that is in the soul of those who engage in it; and to accomplish this He forbade the unnecessary multiplying of words.

While terseness and earnestness are features that hold a prominent place in the inspired instructions on prayer, especially in public, it does not follow that all praying is limited to the briefest space of time. There are times perhaps when hours of prayer, particularly in secret, are needful in pouring out the soul to God, in praising Him, and in seeking the divine grace; and sometimes assemblages of people are occasions for prolonged devotions of this kind, such as prayer meeting and services where all join willingly in the exercise. The Lord's prayer in the garden of Gethsemane is an illustration when more time was taken in that form of devotion than would have been allowed by Him on some other occasions. Thus the rule shows the fitness of time, and place, and desire on the part of those concerned; and it serves to impress more deeply the fact that ordinary prayers in public often are robbed of their vitality by being too attenuated, when a little attention would make them a force to avail greatly with the powers of heaven.—*Deseret News.*

EARLY CHRISTIAN WRITINGS.

THE investigations of Professor Harnack into the history and sources of early Christian literature lead him to the conclusion that the earliest documents are both genuine and authentic. This result is received with much satisfaction among the believers in the miraculous origin of Christianity, for the reason that the professor is unquestionably an authority upon this subject, and more particularly because he approached his task with a thorough disbelief in the accuracy of the orthodox views. After having reviewed all the facts and adjusted the chronological data he boldly states:

> The oldest literature of the Church in all important points and in most of its details is, from the point of view of literary criticism, both genuine and worthy of reliance. In the whole New Testament there is in all probability only a single writing [the Second Epistle of Peter] that can be looked upon as pseudonymous in the strict sense of the word.

He even maintains that of the so-called uncanonical writings, these that are pseudonymous are surprisingly few, and that there are very few interpolations, most of which are entirely harmless.

Concerning the Pauline epistles he states that their dates are really four or five years earlier than the dates generally assigned to them by biblical scholars. The Gospel of St. Mark is assigned to the years 65-70, that of St. Matthew to 70-75, the Gospel of St. Luke and the Acts of the Apostles to the years 70-93. On this Professor Harnack remarks: "It is of the highest importance to be able to date within fifteen years a Gospel like that of Luke, which implies the existence of Mark's Gospel and speaks expressly of numerous other books of the Gospel already written."

Biblical scholars generally give the following dates to the Gospels:

that of Mark to some time between 45 and 65; Matthew, anywhere between 37 and 63; Luke, between 57 and 63, and John, about 97 A. D. Harnack's investigations furnish a remarkable vindication of these dates.

To the reign of Domitian, the professor says, belong I Peter (perhaps ten to twenty years earlier), the Epistle to the Hebrews (perhaps earlier), the Apocalypse, and the Epistle of Clement. The Johannine Gospel and epistles are assigned to the Presbyter John, and are placed not later than 110 and not earlier than 80.

The admission of this scientific critic on this point is regarded as epoch making. It has been generally felt that if it were possible to separate the New Testament from the Apostolic age, the foundations of Christianity would be shaken. On the other hand, the recognition of those writings as genuine will inspire new confidence in the divine origin of the Christian faith. The question has also an important bearing upon the Old Testament criticism. For when the reliability of the New Testament authors is admitted, the genuineness of the Law and the Prophets is beyond doubt.

Prof. Harnack's conclusions well illustrate the uncertainty of purely secular learning, such as that which modern critics rely on. What was held as truth and stated with certainty only a few years ago is now repudiated as falsehood. It is never safe to yield well-founded faith to the dicta of worldly wisdom.—*Deseret News.*

POETRY.

TAKE COURAGE.

When you make a mistake, as you're likely to do
  At times in this world of trial and sorrow,
The course you will find that is best to pursue,
  Is to make it a lesson for profit to-morrow.

'Tis no use to pout o'er the errors you make,
  And sit down remorseful, your fortune despairing;
Repentant and prayerful, fresh courage partake,
  And share of the good things that others are sharing.

Your way may be dark, and your lot may be hard—
  So hard you may think life is scarcely worth living,
But patient endurance will bring its reward
  To all who are faithful, beyond their conceiving.

We each have our trials and crosses to bear,
  And, all having faults, we can feel for each other,
And the world has sympathy still and to spare,
  To heal the sad heart of a sister or brother.

The best of our race are weak creatures, indeed,
  Dependent on God ev'ry hour for their being,
And life in a moment is snapped like a thread
  When the brightest of prospects our fancy is seeing.